

9

A Farther
ACCOUNT
Of our Late
PROPHETS,
IN TWO
LETTERS
TO

Sir Richard Buckley,

WHICH

May be added to the Three
sent to Mr. Lacy.

By Mr. *Humfrey*, his Neighbour.

L O N D O N :

Printed, and Sold by *Ben. Bragg*, at the
Raven in *Pater-Noster-Row*, 1708.

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A Father

ACCOUNT

OF

PROPHETS

IN

LETTERS

TO

Sir John B. Esq.



May be added to the Three
four to Mr. Esq.

By Mr. Esq. the Librarian.

LONDON

Printed and Sold by R. B. at the
House in Pall-Mall, 1788.

A Further

ACCOUNT

Of our Late

PROPHETS, &c.

Sir Richard,

YOU Lodging a good while in my Neighbourhood, I wrote Two Letters to you, and now being gone a Third, with all due Respects, as a Person of Learning and Piety, as well as Quality, and I will suppose of like Ingenuity, that you will take in good Part both this and the former as wrote from one Christian to another, for Conscience sake, and be therefore willing I speak very freely.

I know you have spoken of me as an Old Man to be slighted, but that is no Matter. I am indeed Eighty seven next January; but

thought

though Old Men have their Apprehensions not so quick, and Memories failing, yet the Judgment they make of any Matter from the longer Consideration they must have to take it in, is like to be more solid, and so more regardable than when they were young, as the old Wine is better for the Age, which Christ himself hath observed; *No Man having drank old Wine, straightway desireth new, for he saith the old is better.*

Sir, Here is a Book come out calls your Prophets *Enthusiastick Impostors*; which he bringing no Proof for it, is but giving you ill Words. The Author hath not put his Name to it, for that, as I hear, is not over good, but his Parts are good, and his Book a Tart Book. Mr. Lacy has endeavoured to say something to it in his own Behalf, by a Preliminary Sheet, (which is to be a little examined,) to be prefixed to his Third Book of *Warnings*; that is near at the Birth, and he tells, that you will answer the Book. They will herein need your Ability, for this is such Dirt as must be wiped off, when you can let some other, flung from the Mob, stick on you, and glory in it; but you will not find it so easie, as that would, to go away.

If the Author's Design was only the preventing the Danger which may arise from the Liberty of your Prophesying, which tend to the throwing down the Ministry, and setting up Inspirations by your selves, Women and Children, in their stead, it is so far to be approved, for this is a Matter dangerous in-

indeed, and to your selves most: But in the Over-Accusation of you, as going to *Undermine all Revealed Religion*, and that you are *Impostors*, he is so Injuriously that it justly hath provoked Mr. Lacy's Vindication.

For the *former*, it is plain enough that Mr. Lacy does own the Holy Scriptures, and builds upon them as much as we, and avoids speaking any thing but in Subordination to their Authority, and the Protestant Doctrine; and so his Profession may herein give full Satisfaction.

For the *latter*, there are Two Things in your Prophets, which may seem altogether inconsistent, but do really consist one with another. That is to say, That although they are so contrary in what they speak and do, so as the Outward Action is from themselves, yet do they not counterfeit and dissimble, so as to be *Impostors*, as this one Doctor supposes them; and the Reason is, because they verily believe, notwithstanding they act from themselves, that they are acted by the Spirit of God. No doubt but a Man may fancy that which is not; he may fancy himself to be inspired, when he is not inspired, and so act as he believes, and this is the Reason they use that Boldness, (which else they could not,) as they do now when they saw the Boldness of Peter and John, and perceived they were unlearned, they marvelled.

When such an ordinary Body as E. G. can take out such a Gentleman as you, and carry him

him to One of your Prophets to be Blessed, if she and that Prophet did not both believe they were acted by the Spirit, neither could she have the Face to take the Person out, nor the Prophet the Impudence to give him the Blessing, nor the Gentleman himself be ever induced to be guilty of so much Impiety as the turning Religion into a Farce, for any Advantage in the World.

In the mean time, for one to play the Part of a God, in Blessing a Man, and for another to bring him, saying, Lord, for his Blessing, while the Unbeliever comes in, and makes a Sport of it, is such a horrid Thing, that your selves, methinks, should be afraid, lest the Judgment you pronounce against him should fall on your own Heads for the Scandal given. *Scandalum est dictum vel factum minus rectum praebeus alteri occasionem ruinae.*

Having spoken of these Two Accusations which the Author of that Book hath in his Dedication of it to the Bishop of London, I will view and examine some others with Mr. Lacy's Responses.

P. 37. The Author accounts Mr. Lacy hath wasted his Estate by maintaining these Prophets. Mr. Lacy answers, That his Charity on that Account hath not amounted to Ten Pound. I suppose, Sir Richard, if you were so accused likewise, you can make the same Defence. But it was a shrewd Reflection hereupon given me by a Gentleman, that if you had spent your Estates upon them,

them, he should rather have believed you no Counterfeits, whereas he vehemently contend-
ed you were now, against me.

P. 40. Mr. Lacy having these Words in an Inspiration, *If I should shew you the Back-parts of my Goodness; if I did not support you, it would blow out your weak Flame;* the Author reproves him for this as an *undecent Expression*, and Mr. Lacy returns the Prophaneness on him for his reflecting on it. *The Immodest Reflections* (says he) *he makes on the Back-parts shew little Respect to God, speaking the same Words to Moses.* What shall we say to this, when the one is reproved for using these Words; which if himself had reflected on, he would not, and should not, have used them; and the other for taking Notice of them, so as to make such a Reflection? The Words *Back-parts* are God's Words to *Moses*, which the Author knows as well as Mr. Lacy; but it is the Words ensuing, which are not God's, but Mr. Lacy's, that are reproved; and let us consider further on it: If in the Inspirations which these Prophets have, the very Words are framed in their Mouths, (as they declare) I must conclude that these Words that will not bear a Reflection could not proceed from the Omniscient Good Spirit, (but certainly, unless this Fancy of their Words being put into their very Mouth, were not untrue, from an Evil One) which foresees all Constructions that may, or will be

be made; and to speak then as an equal Man should, the retorting the Immodesty on the Reprover, when the Fault lay upon the Reproved, that he did not see and avoid it, is a VVrong inexcuseable.

P. 45, to 48. The Scandal of Mr. Lacy's Embracing E. G. in Bed is to be rejected as false with Abhorrence, although the Shame of his Courting her, as representing the Spouse in the *Canticles*, may fall on you that were VVriters to suffer it to come into the Press. Can you believe that the Spirit ordered the Printing that? If we do, we must question this Spirit, how can we believe it to be from the Spirit of God?

P. 50. The Author quotes a Paper whereof he had imperfect Intelligence, as being sent to the Lord Chief Justice, and Mr. Lacy answers only, that *it was not at all sent*. A true put off, for it was brought to him under his own Hand, and delivered by himself, as I have related in my Book: But the Application to him, and with a Threat for that which was not in his Power to grant, does shew he was not directed by God; and to this he says nought.

P. 56. The Author tells us that Mr. Lacy in his Preface, says, That his Mouth was not opened till June 12, and yet he can prove it was on June 4. Mr. Lacy answers, Sir, *As you are a Gentleman, be pleased to prove it, and I will take on my self that Lie, for I desire not to deceive any.* Here is a Compliment; and a Piece of Ingenuity, both

both exceeding. For if the Man cannot prove it, he is an open Liar, and the Compliment might be spared: If he can, then the Ingenuity should be changed; for it had been more ingenuous to have confessed it to be true, but for the present he had forgot it; and seeing the Affirmation was in his Preface, and not in an Inspiration, you may suppose it to be so.

P. 68, 69. The Author tells Mr. Lacy, That he knock'd his Son's Head against the VVainscot, and struck out one of his Teeth, for refusing his Blessing. This being untrue, as to either of these, Mr. Lacy tells him, That his Family, if examined, are ready to prove *the whole Assertion an intire Falsity*. I am sorry for the VVords, *an intire Falsity*; it were much better he had acknowledged it true, though the Aggravation be a Lie, that because his Child would not kneel down, and ask him Blessing, he gave him a Box on the Ear; and what Father would not do the like?

P. 51. The Author makes Mr. Lacy's Inspirations to be the Effects of Madness, or a *Midsummer Moon*, as he expresses it, and I look back to put this last, because I must stay a little upon it. Mr. Lacy answers, *If so, it ought to excuse him of the Designs elsewhere charged*. This is a Neat Turn upon the Man, and I approve for the clear Truth of it.

If Mr. Lacy was an Impostor, a Cheat, a Self-designer, he would be wary, and have a Care to go no farther in the Things he does, than was mete; but he is in good Earnest, he believes himself, and so no Cheat. Now how he should come to believe, to do what he has done, and does, I cannot devise what to say to maintain his Innocence, but that he is mad, which is all one as deluded. And what can be said more kindly of him than this? Unless I believed as you, that he did act altogether by the Spirit of God, which I believe not; for if I believe him not to be mad, I must account him wicked: One that speaks in the Name of God, and designs Mischiefs; that is, one that is by *Moses* Law ought to die; one that is a Knave, a Villain; a rank Knave, a rank Villain; and one that in his own Words were the vilest Creature that lives on the Earth. And can I think so of Mr. Lacy, or any such a one as he? God forbid.

And what then is this Madness I impute to him? It is a *Dementia*, a Madness only; *Quoad hoc*, and that is a believing and doing Things without Reason. He that acts without Reason is so far, in that Matter, *demens*, out of his Wits. That is, he is mad, and you mad, Sir Richard, and the Learned Friend with you also mad; that is, mad all, (or as though you were) to believe and act as you do.

To confirm this, you know, Sir, what particular Prophecy hath been concerning you, besides Mr. *Lacy's* general one, That the Crooked shall be made Strait, upon which you have believed that you shall be made so. If you thereupon have said to any Body you would defer making you New Cloaths, (as the Book tells) because they that would fit now, might not then, it is but consonant to that Belief: But you must think when this is reasonable to you, it will be laughed at as mad by other Folks when they talk of it. But be it so, and you care not for it, it is this you cannot deny, that you have believed you shall be made Strait, I have been told so by one that heard you say it. If now you believe it not, then must you believe your Prophets False Prophets, and should come off. If you do, then as you were mad, you are mad still as to us, though sober in your self; but with this Madness only, *Quoad hoc*, or a *Quasi* one; not of Distraction, but Delusion. You cannot be angry, the Matter is so plain, but rather smile at it your self; for I speak it, you see, without Gall.

To confirm it farther, There was a late Paper put forth of the Prophecies of Mr. *Lacy*, Mr. *Marion*, and others, against the French King, in which we have threatned *Paris* to be Distressed, *Versailles* to be Thrown to the Ground, and *Tholouse* to be Reduced to Ashes, and the like Matters. I could not

but think this Paper was put out on purpose by some Enemy to blast these Prophets; for when the *French* King hath prevailed so much to the contrary, what is like to be said, but that these Men therefore must be False Prophets? And yet I am informed that the Paper was put forth by some of your Friends to credit their Cause, and is not that mad?

In this Paper, and in Mr. *Marion's* Prophecy, speaking of *Victory, breaking out in our Queen's Behalf*, he has these Words, *She is the Glory of the World*. I like that this *French* Gentleman, or any other, should think worthily of the Queen, and speak so as they think; but to bring God to speak such Words, I am offended. The Lord God Almighty, the Universal Governour of Heaven and Earth, will not flatter any Mortal, to curry Favour as Man: And I pray pause here, consider, and be sure these are not God's Words, but *Marion's*. When this Person then affirms the Words he utters are formed in his Mouth for him, this one Instance, if there were no other, does convince me that these Prophets are, I won't say Impostors, but certainly deluded, and falsely perswaded; and this Man particularly is to be called to Repentance for this great Sin of speaking in God's Name that which we may be sure did proceed from his own Blandilous Conception. And seeing he hath been the Man that hath lead others into this Sin, and said by some he shall never die, but be translated,

flated, as his Name-sake *Elias* was; let him take heed, lest instead of such a Translation he be not taken away in God's Indignation, remembring these Words of *Job*, *I know not to give flattering Titles to Man; in so doing my Maker would soon take me away.*

To answer you all, you may say, that there are Actings, Agitations, Motions, (such as that of Mr. *Lacy's* Body from one end of the Room to the other, and yet his Feet unmoved,) that are above Nature, or Humane Power, and therefore from God. Now tho' I cannot deny such Works to have been done, whereof I am not certain, having seen none of them, I must yet say that they are not sufficient to attest his Operation, because we know *Sathan* can do more wondrous Things than so; and until I see something done that can be done only by God, which is some true Miracle, as either of the Two I have purposed in my Book, which I desire the Devil for ever doing, I may not, I dare not, I must not believe your Prophets to be of God. Look you, Sir, they have prophesied, you know, they shall have this Gift, and otherwise they must therefore be False Prophets by Acknowledgment.

According to Discourses made, such must be the Judgment of Things, and so of these Prophets. It was long before I could find in my Heart to think, when it is from their own Fancies these Prophets speak and act,

act, that Sathan yet should play his Part with them ; but now I must confess he may, and that both in raising the Fancy in the Suggestion, and enabling them in the Operation. Whatsoever they do, which is more than done of themselves ; if it be not done of God, it must be Sathan that joins in it ; and if it be Sathan, I cannot chuse but suspect there is some Witchery among them, and they know it not. There is no Supposition like this to maintain Mr. *Lacy's* Integrity. To do any thing with Consent to Sathan is the Part of a wicked Man, but to be tempted or acted by him against one's Will, a Godly Man may be subject, (seeing Christ himself was carried up to a Pinnacle by him,) without Guilt. No doubt but a Godly Man as well as others is liable to be bewitch'd, and so may you and my Neighbour, to make you believe and do the Things you do. I wish'd you therefore in a former Letter, for your own Sake, to examine more into the Matter ; and if it be so, to find out the Witch. Sir *Richard*, that Person that held his Hand in the Fire to confirm you in the Belief that you should be made *Strait*, you may believe to be a Prophet, but we may suspect him to be a Witch, unless you be made so, or else some true Miracle, beyond a *Deceptio visus*, be wrought ; neither of which I expect. Our good God may permit Sathan to go so far as he has done, but not ever to do any True, Real, and Unexceptionable

ceptionable Miracle, for that would warrant our believing in him to the Seduction and Damning the Nation. I have supposed before, that in what you and these Prophets do ye are mad, I will except now, unless ye be bewitch'd. In the Case of either of these a Man is pitiable for the Misery, and not punishable for a Fault. The People that follow these Prophets falling into Fits, and doing as they do, are Bewitch'd likewise, or may be, unless the Devil (as in his Spiritual Temptations) is come among you without sending by a Witch. When the Quakers first arose they had their Agitations, and did some stranger Feats, (such as one going to a Church Naked in Imitation of *Isa. 20. 3.*) than these Prophets; and I told you in a Letter, that at *Sherburne*, the Chief Man that brought them thither was found by the Minister there to be a Witch. I have told you in my Book of a Maid that thought herself possess'd of the Devil, in regard to Fits she had, (which I thought Histerical ones,) inso-much, as she believed, the Devil spake when she framed a Voice; but meeting her Father in *London* some Years after, and asking him what he thought of his Daughter then, he said he thought she was bewitch'd. I could tell you further of a Girl I saw at *Tewksbury*, agitated with such a Variety of Fits, a whole Night together, and one of them a Maniacal Fit, and so Raving, that I was convinced it was of the Devil, and that (an Epilectical

one

one following) she was, as her Mother and all said, bewitch'd, and one accordingly was Indicted for it. But forasmuch as I do but suspect there may be some Witch among you, but can accuse none, nor affirm that there is, I will leave this Suspicion with one Sequel only. If no Witch be found among these Prophets, and they act not by any Spirit, Good or Bad, (I believe not by a Good, and they not by a Bad,) then must there be some Design, and Secret Workers, who are but Devils themselves, if they have a Jesuitical Plot in Hand. If the Doctor, or any one, accuse them of this, they must prove it; for my Part I look upon that as such a Villany, as I abhor the Thought of laying it to their Charge. One Observation I will make by the Way, that whether it be by a Good or Bad Spirit that these Men do act, yet so long as it is by any Spirit, it does serve to convince the Atheist and this Unbelieving Age of the Being of Invisible Things, and the Reasonableness of Religion.

To come to a Determination, we must bring all at last to this One Argument, which is the Argument of my Book, and for which Cause altogether I put it forth. These Prophets you say act by the Spirit, and you continue in your Belief of it: Well then, let me see such a Miracle of some Great and Good Thing undertaken and done by them, as cannot be done by the Devil, but by God alone. An Evil Spirit may do Wonders, *Tegla* *ψιδος*, but

no true *Miracle*. That they shall have the Gift they have prophesied; and if they do them not, themselves must confess they are False Prophets. That a *French Minister* (their Enemy) shall be carried away Body and Soul in the Sight of the Congregation, or the Assembly he shall be in, hath been prophesied, and confirm'd by Five or Six Extasies, in the hearing of a Person that hath told me it, and this is believed by the Chief among you, so that they dare be judged True or False Prophets, according to the coming or not coming of it to pass. And yet when I have proposed only the Recovery of Sight to the Blind Man, and Strength to the Limbs of a Lame Gentleman, they have not Faith enough in God to perform it. Though Miracles indeed are not preliminary to the being a Prophet, they are to our believing them so, which *Moses* understood: For when God sent him to the *Israelites*, to tell them he came from him for their Deliverance, he said to God, *They will not believe me*; and God therefore instructed and enabled him to do Two Miracles, without which they had not believed him. And although *John the Baptist* did no Miracle himself, there was One wrought on his Father, to shew what he should be at his Birth. *If I do not the Works of my Father* (says Christ) *believe me not*. If Christ bids the *Jews* believe not himself without the Testimony of Miracles, how shall we believe these Prophets without them? Upon this

this Text I build my not believing, upon what do you build your Faith? There are Texts that bid us beware of False Prophets, though they came in the Name of Christ, and with Signs and Wonders; but where have we any that bid us attend to the rising of any New ones since Christ, and the sending his Apostles; of whom, when *Moses* says, *Hear him*, he forbids the Expectation of any others.

Sir, As to the Point, whether these Prophets be indeed the Lord's Prophets or not, you and I at present do differ as to our Belief, and yet agree in the Main: For if they be of God, we both do hold he will own them, and that by their doing Miracles, and true Miracles. They have prophesied so of themselves, (I have noted before,) and if they have not the Gift of Miracles, and Tongues both, they are False Prophets *ex confesso*, and out of their own Mouths condemn'd. If God then thus owns them, I shall believe as you; and if he does not, you will believe no more than I: Our Difference is thus, you verily believe he will; and that we shall see these Miracles, but I expect not One true one from them; and till I see them, am bound, as I do judge, not to believe them; seeing besides what I have said already, I have these Obstacles against such a Faith, as shews them not to be approved.

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They speak not without their Agitations, which are monstrous to me in the Sight, and that is not to be approved. We read in the Gospel of the Devil tearing those he possessed, and shall we attribute the like to the Good and Gracious Spirit of God? It is not to be approved. When they speak, they speak all in God's Name, and shall their Fancies be accounted Inspirations? It is a horrible Thing, and not to be approved. They have foretold many Things that have not come to pass; and if there were but one such, they were False Prophets. It is by the Event following, or not following, God hath given the Sign to know them, and can these Men be approved? Alas, that as of Physicians, so of Prophets, there should be Quacks. They have prophesied against *Pharoah*, the *French King*, and of the Victories we should have this Year more than the last, and when the contrary appears how can they be approved? They have denounced terrible Judgments to fall on the City, and set the Time, but God is merciful, the Time over, and the City not burnt. They have retired some Time for Prayer to God to manifest his Glory in the executing the Judgments they have threatned, that they might be known (as *Elijah* prayed) to be his Prophets: And if they could find in their Hearts to make such Prayers is that to be approved? They bring the Scripture, saying, *That God will*

pour forth his Spirit on all Flesh; which though it was fulfilled on the Apostles, they apply to themselves, and to our Time, so as they declare that all that have it not poured on them, or all that believe not, so as to come in to them, shall be destroyed, and can that be approved? They speak against the Ministers, and all Preaching but by Immediate Revelation; and an Understanding Auditor of Mr. Lacy told me, that, speaking of the Sacrament, he was distinguishing a Memorial of Christ's Death that is past, and a Memorial of his Resurrection, which is to be continued, as he supposed, but understood not what he meant. I will compare it therefore with that Passage in his Second Book of Warnings, where he deliver'd a Plate and Cup to those about him, but without Bread or Wine in them; where of seeing he knew not himself, or would not give the Interpretation, I will do it for him. These are Men that proclaim the Kingdom of Christ, that now is the Time of his Second Coming, whether by his Spirit, or in Person, they do not dispute; but the Sacrament being (as the Apostle tells us) *the shewing forth of Christ's Death till he come*, and but till he come, the Administration hereof under this Dispensation may be declared by this Sign to come to nothing, to cease, or be done away, because then he will be come. And if so, by what Spirit is this suggested? This is the
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the Doctrin^e of the Quakers, and is that to be introduced and approved? They appoint to meet when, and where, and who, that is, Time and Place set, and they go and come together accordingly, and fall into their Extasies as intended, and when they are voluntary in the Appointment, and yet say that their Actings are involuntary in the Execution, how can they be approved? It is true, though it be from their own Fancy and Will, (for they are reasonable Creatures, and are not moved as Stocks, or Brutes) yet do they verily think, imagine, and believe they are acted by the Spirit, and not at all of themselves, and in that regard they are not Impostors and Liars, as they are accused; which if they were, they themselves would expect to be swallowed up into Hell, as rightly deserving it. And seeing they do indeed believe so, and would not else speak in the Name of God for the World, in this at last they are to be approved. I mean so only as not to be persecuted, and the Toleration Act not to be infringed. I mean also that the Mob or Rabble be not suffer'd to pursue them in Tumults, to endanger the City. They are not to be encouraged nevertheless, or allowed to grow up into a Sect, for the Knife is to be kept away from him that would kill himself; but Gamaliel's Counsel yet I hold still fit to be followed, *Refrain from these Men,*
for

for if the Work be of God, we cannot overthrow it; if it be of Men, it will come to nought.

As for my Neighbour, Mr. Lacy, I am abundantly pleased with the Declaration he has made now to this Effect; That if some true Miracle, which I require, and he expects, be not wrought by him in Six Months, he will acknowledge his Delusion, and come off. What can be more Fair, more Honest, more Wise, and no longer Mad?

Your Humble Servant,

John Humfrey.

A-

ANOTHER
LETTER.

Sir Richard,

THE preceding Letter was writ by me upon the coming forth of the First Half Sheet of Mr. *Lacy's Third and Last Warnings*, which is a kind of an Epistle to it, and was let go out by it self a Month or more before the Book, whereof therefore I could say nothing, and shall say little now, only this, that if his *Second Book* had been put out as *Correct* as this *Third*, I had been put to a stand about my Judgment of these Prophets.

Honoured Sir, There is a Story, wrote by *Acosta*, and cited by *Causabon*, That in *Peru* there was a Man Eminent in Learning and Religion, and a kind of Oracle to them in *America*, who by receiving

ceiving a Woman into frequent Converse which was wont to fall into Trances, and pretended great Mysteries revealed to her by an *Angel*, was entirely possess'd with the Imagination of what she told him, especially concerning himself, that he should do Miracles, insomuch as for confirming his Surmises, he took upon him the having Power to do them, and he believed that he did many, when he did none at all, yet he talk'd of them to People confidently, as if they to whom he told them had seen them. He said he had been dead, but risen again, and that he had Communication with *Angels*, and with God himself. The Man was in perfect Sense as to the Soundness of his Brain, and used his Reason in maintaining certain Propositions, which the Jesuits accounted Heresie, upon which they put him into the *Inquisition*, and after Five Years to Death.

From this *American* Instance I do the less wonder at the strange Things got into the Heads of these your Prophets, newly risen in the Nation, and the Confidence that they and you have, that

that what they say and act is of God
 We see by this Example how a Man
 may be brought to believe any thing,
 though never so incredible, when his
 Imagination is possess'd. A Nobleman
 (as the same *Causabon* tells us) thought
 himself *Glass*, and discoursing ration-
 ally with his Friends, bids them stand
 farther off, for fear of breaking him. A-
 nother thought his Body so big, that
 he could not go out of Doors; through
 which a Friend shoving him, to cure
 that Conceit, he fancied himself crush-
 ed to Death, and died upon it. If Fan-
 cy now alone, or Imagination, can go
 so far as this, we may be apt to que-
 stion whether any thing were indeed
 done by these Prophets that goes be-
 yond it.

It was an Ordinary Woman, but it
 was by her *Extatick Fits*, this Man was
 brought to such a Belief and Actings
 as he had, and did: We have here
 likewise Men of Parts, Men Learned
 and Religious, your self and others,
 that by following, hearing, and seeing Two
 or Three Mean, Unlearned *Camisars*,
 falling into certain odd *Fits* or *Ex-
 tacies*, which they saw, or heard, to

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be done in the *Cevennes*, and then speaking as inspired of God, you have been so affected therewith as to believe them inspired; and as this Learned *American* hearkning to that *Ecstatick* Woman, did think of her, so are you perswaded of these Men, that they are the Prophets of God. That *American* for some Time believed himself a *King*, and a *Pope*, and was as much assured of that, as you of this, that these are *Prophets*.

That Person was not Distracted I noted in the *Narration*, but discovered and acted in other Things as other Men, and so do these Prophets, yet both possessed alike with a *Dementia Quod hoc*. The *Former* did verily believe that Fire would come down from Heaven upon his Judges if they durst proceed against him in Judgment, and alike Belief in the *Latter* was shewn in Two Papers to the Lord Chief Justice, but both frustrated in their Belief of any such Vindication from God; for *these Men* were found Guilty, and the *other* was Burnt.

That Man I have farther noted did believe his doing Miracles which none saw: These Prophets having done some Things

Things only among themselves, they are doubted by most, and thought Illusions: And as for you, Sir *Richard*, although you have declared openly that you had Three Diseases, and cured of them by Mr. *Lacy*, yet seeing it is possible to be only a Fancy (either that you had not the Diseases, or that they are not quite cured; or if they are, that *Nature* and the Good Air hath done it) we are very little concern'd, until we hear Mr. *Lacy* hath pronounced you made *Strait*. This is the Thing you believe, but others can't, and none are bound to believe, but on the contrary (being we are all charged to *take heed of False Prophets*) they shall sin rather, if they believe, till they see it. God must not be mocked. I will add, It is not once or twice, but Ten Times, or more, that this hath been prophesied of you, by your Prophets, and One or Two you know have held a Hand in the Fire to confirm it. If it be not done, then we are sure they are False Prophets, and till it be done, you may *doubt* of it, and we not to believe it.

This Person of *Peru*, however he was deluded himself, he had none ever accused him for an *Impostor*, or to have any Design, or ill Intent in what he did. I have likewise ever had the same Thought of these Prophets; for when they prophesie still of the Fall of *Antichrist*, and the *French King*, how could any think them to have a Design for *Popery*, or for *France*? No, no, the Design of these Prophets is open and professed, and that is, a Design to set up the *Kingdom of Christ*, or the proclaiming his *Second Coming* to reign in the Earth. That a Glorious State of the Church is to be in the latter Ages of the World hath been the Study of some of our Deep Divines, and the Belief of many others: And though none who have been forward in settling of Time, but when that Time came they were disproved; and tho' the *Millenary* Opinion, which *Justin Martyr* and other Antients have owned hath been since often exploded, I am not one to find Fault with any for believing it, provided they be modest in leaving the Time, and Manner of bringing it in unto the Dispose of God:

God: But here are Men for bringing it in themselves, and in effect do set the Time, the Persons, and the Manner of its coming in also. The Time now in 1709, the Persons themselves, the Manner by the *Spirit poured out* on them to that end: Of these Divines that have formerly been for a *Second Coming* of Christ to reign, some have conceived him to come in *Person*, and upon the *Earth*, though some only in the *Clouds*; but that which is most likely is a Coming by the *pouring out his Spirit from on high*, according to the Preaching of these Prophets, who believe that Prophecy to be now fulfilling on them, and those that come into them, on Boys, Maids, Women, and Children, who upon Sight of their Agitations and Example do fall into the like (by Imitation or Infection it is like rather than by any Spirit) and after a Time they come to *speak* likewise, and become *Prophetesses*, and *small Prophets*, whom Multitudes admire, and many follow afterward, forsaking the Publick Ministry, as being but the *teaching of Men*, to be *taught of God* by their Mouths. I must add, that this is but the beginning of that which is about coming to pass; for

for the giving the Spirit to these at first is a Pledge or Earnest (they count) of its Diffusion by little and little on the whole Nation, and on others after, and *on all Flesh*, or all People ; for when the Spirit shall manifest its self in the Gifts accompanying it, such as the speaking with Tongues, the foretelling Things to come, the discerning of Spirits, and the doing Miracle, the Generality of the World must needs be convinced, and come in, and Woe be to those then that continue Enemies and Unbelievers, for unto them does the *Blood*, the *Fire*, the *Smoke*, and *Destruction* they have threatned belong, and to them only ; for all the World besides shall *know the Lord from the least to the greatest*, being taught by the Spirit, without the teaching one another, for *the Earth shall be filled with Knowledge, as the Waters covers the Sea*. Now that Spirit which gives them *Knowledge*, will give them *Grace*, for he is our *Sanctifier* ; will give them his *Joys*, delight in, and *Communion* with God, for he is our *Comforter* ; and as he is our *Guide unto Death*, he will lead them into Truth, Peace and Love, even the Loving God above all, and their Neighbours as themselves, which is the Righteousness of

of Life, and in the Exercise hereof there will be a very Heaven upon Earth, and a kind of *Blessed State*, if it do indeed come to pass. I set this forth at the best, that if it be of God, we may pray him to bless it, and that it may thrive: And may you, Sir *Richard*, and my Neighbour, Mr. *Lacy*, be blessed; but to speak of it at last, as I think, if this be not Enthusiasm (to think it should be had) it is the likeliest to it of any thing I ever yet knew in this World. *It shall be as when an hungry Man dreameth, and behold he eateth, but he awaketh, and his Soul is empty: Or as when a Thirsty Man dreameth, and behold he drinketh, but he awaketh, and behold he is faint.*

By the Way then, That there is no other Coming of Christ but the *First*, in the Flesh to die for us, and the *Second* to Judgment, I think is the common Opinion: That his coming to Judgment is his Reign for a Thousand Years I question: That at his coming he shall *pour out his Spirit on all Flesh* in the Sense of these Prophets, insomuch, as no Man shall be left on the Earth that hath it not, I look upon it as such a direful Opinion, tho' these Prophets all agree in it, that I
admire

admire how any could find in his Heart to vent it, but that they say it is from some *Spirit*, and not from *themselves* they speak it: And if so, it is not the *Good Spirit* sure, but an *Apollyon*, that besides the few who come into them, is for destroying all the World. Let me therefore propose to you another Opinion, that the Prophecy of *Pouring out the Spirit* was fulfilled on the *Apostles*, as the Scripture says; that the Visible Appearance of him upon them in *Cloven Tongues and Fire* was a Sign to presage the Invisible sending him into the Hearts of such as should be converted by their Preaching; that to this end they were Ambassadors of Christ, to whom was committed *the Word of Reconciliation* to be tendred to the World, (that is to *all Flesh*) for bringing in Believers into the Church, which is his *Kingdom*, and that his Kingdom then set up is to continue the same, and no other to be, to the end of the World.

Not that I deny such a State of the Church, wherein there is like to be a Fall of Popery or *Antichrist*, according to the *Revelations*, and a *Calling of the Jews*, according to the Prophets, which shall reform, and enlarge, though not make anew,
Christ's

Christ's Kingdom; for there are abundance of Places that speak of gathering the whole Body of *Israel* from all Countries (and not *Judah* only from *Babylon*) into a New Covenant with God, which I am the apter to note, in regard to some Divines, who for maintaining *Free Grace* too inconsiderately, will not allow the Covenant of Grace to be *Conditional*, because the New Covenant (say they) is a Promise of God's putting his Law in our Hearts) which being the *First Grace*, can have no Condition: But we must consider that this *New Covenant* spoken of by the Prophets, and cited in the *Hebrews*, is an Administration of it, belonging only to the *Jews*, and that to be made, and not already made. Behold the Days come, saith the Lord, when I will make a New Covenant, and the Words are express, With the House of Israel, and After those Days, that is, after their Recollection, or Call from their Dispersion. The Covenant of Grace is one and the same in the Substance (which is Salvation alone by Christ) but divers in the Administration. There was one before the Law, another under the Law, and another

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ther under the Gospel, and there remains a last to be at the *Jews* Vocation.

I have but One Note more from the *Peru* Divine, which is this, that the Enthusiasm from which this Man did act, was but *Natural*, though so great and strange as it was. There is an Enthusiasm *Natural* and *Supernatural*. When a Man does believe and act out of an *Ardor* or *Impetus*, that is a vehement Fancy or Imagination without Exercise of his Reason, that is *Enthusiasm Natural*, and such a one was that Man's *Causation* Thought, and such is these Mens, I think, for the most part. *Enthusiasm Supernatural* is when Men are acted by a *Spirit*, and not from *themselves*. Now seeing there are some Words in these Mens Inspirations (as I have mention'd Two or Three in the Letter before, and might more) and some Prophecies that come not to pass; and such Actings by Signs so scenical and light, that in Reverence to God we may not ascribe them to him, I impute I impute these Failings to their *Enthusiasm*, and that *Natural*: But in some Things, which are above Nature, (if there be any such done by them, as they say there are) we must allow that they are acted so far by

by *Sathan*, whether it be through any secret *Witchery* or no, God knows.

These Acts now proceeding from themselves or *Sathan*, may be considered *sub genere Entis*, or *sub genere Morum*: *Sub genere Entis*, they are all Acts of Men from God, as the first Cause of all Being. *Sub genere Morum*, so far as they are Sin, they are Acts of Men from *Sathan* only. Of such Acts then which *sub genere Morum* are Sin, I will instance in One, which is the speaking in the Name of God that which is from ones self, which must be Sin, being against Truth: And this Sin, as all else may be done with Knowledge and Consent of Will, which makes it more heinous, or without either, which *in tantum* does excuse it. Now these Prophets that thus sin do verily think that what they speak and act is from God; they know not that it is from themselves, or *Sathan*; and if they did, they would avoid it; I do therefore charitably believe that a Man who through Grace does come penitently to see it, may say as the Apostle, *I was a Blasphemer, but I obtained Mercy, because I did it ignorantly*. There is a great Difference in the same Sin, as it is inspired by *Sathan*, and as done by the Man.

In the Man it may be a Sin of *Ignorance* or *Infirmity* when in Sathan, and as inspired by him it is a Sin of *Malice*, whereof alone he is Author. The Sin is Sin in the Man, but not *such* a Sin; it is Evil, but not *so* Evil; it is not (I may say) *talis species* with that *which* was inspired, or *as* it was inspired by Sathan, so that the Man does concur with Sathan in the *Act*, and not in the *Specification*; or if I must be so nice, though in the *Sin*, yet not in the *Quality* of it. God grant that those who sin thus may have his Grace to see it, repent, and be forgiven.

I will end with a Corollary. Whereas the ordinary and received Doctrine, which our most Godly Practical Divines have still preached, is of no other *Second Coming* of our Saviour but to *Judgment*, and the Opinion of a coming again before it, is but rare, of a few, and seldom preached as little useful hitherto, it does appear to me from these Words of Mr. Lacy in the 64th Inspiration of his last Book. *All professing Religion pretend to believe, and expect before the end of the World a more Glorious State of the Church*; that he speaks not therefore from the *Spirit*, for all do not pretend and expect this, but from

from his own Imagination, intoxicated with this Opinion, so excessively, as others have done; who once becoming *Millenaries*, were got into a Maze, and so puzzled with *Daniel* and the *Revelations*, that they could never get out a Gain of it.

The Church of *England*, I hope, does *profess Religion*, and yet does not believe, nor *pretend to believe*, or *expect* any such State to come of Christ's Reign before the end of the World, as Mr. *Lacy* believes and expects, and hath indeed said very much for it. See the *Collect* for the Third Sunday of the *Advent*, and you will find her Expectation to be of no Coming of Christ any more till he comes to Judgment; which being contrary to Mr. *Lacy's* Opinion, the Words before mentioned cannot be put in his Mouth by the *Spirit* of God, for the *Saying* (in these Words) is certainly *false*, and the Opinion, a probable Opinion, which some have received, and others refused; and as Mr. *Lacy* does hold, others may not hold, as the most of the Godly of our Seventeen past Centuries have not, without any Danger to their Salvation.

I had done, but that a Friend came this Day, Dec. 16. and told me, that he was at a great Meeting on Sunday, Dec. 14. where One of these Prophets, (*Cavalier* by Name) did declare in an Extasie that within Five Months, and these Natural Months, there shall be such Miracles wrought, that the Holy Spirit shall descend visibly on their Heads, as it did on the Apostles, and that some of them shall die, and be buried, and lye in the Grave many Days (their Enemies being Spectators) and then be raised again, to preach the Gospel.

And what now shall we say to this? Why, as the *American*, I have noted before, did believe he had been dead, when he lived, so may these Men believe they shall make such alive as die, and remain dead, when it *was* but in the one, and *is* in the other *Fancy* only, and neither liable to *Cheat*. For if they do not this Thing, they are not therefore *Impostors*, because *Imposture* lyes in *seeming* only, and *Shew*, and after the Five Months is past it will be *certain* that the Thing is not done. And what then are they else but Mad, *Enthusiastical Mad*, to believe and pretend that they should or could do

it? But what if they do it? Why then, though I believe they never will or can, yet if the Thing really be done, I must believe it done. I have said it, and may say it again and again, that if these be the Prophets of God, he will own them, and if he own them, I shall too, I hope, and bless God for them, and receive Good by them; but if he do own them, he must give them Power to do some Things as cannot be done by Men, or the Devil, but by him alone. If they now raise the Dead, such a Thing will be done, a true Miracle will be wrought; and tho' when they prophesie they shall do such Things, I believe not the *Men*, yet if I see, or be sure it be done, I may, on my Saviour's Warrant, and must believe the *Work*. Thus I have determined in my First Book: Seeing is Believing, in this Case. *Vale:*

Your Humble Servant,

John Humfrey.

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Errata. Page 26. Line 13. for *Discover-*
ed, read *Discovered*.

Advertisement.

Whereas the *Quakers* and these Prophets agree in this Supposition, that what they speak is immediate from the Spirit, there is a Book of this Author, entituled, *A Moderate Discourse of the Principles and Practices of the Quakers*. Wherein that Point is discussed, with Two Letters to a Bishop, prefixed to a Second Edition of it. Sold by J. Robinson, at the *Golden Lion* in St. Paul's Church-yard.

Yours humble servant,

John Humphrey.

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Page 26. Line 3. for Discovered.

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